

THE
BAPTIST MAGAZINE.

SEPTEMBER, 1813.

MEMOIR OF THE REV. CHARLES MELONEY,

Late of Wallingford, Berks. (Written by his Daughter.)

MR. Charles Meloney, the subject of this memoir, was born in the year 1761, at Birmingham. It pleased the Lord to bereave him of his parents at a very early period, but though the Lord took away the guides of his youth, yet he raised up a kind friend and benefactor who constantly exercised a watchful eye over him. She proved a friend indeed, by her prayers for him, and her kind admonitions to him. She had him placed as an apprentice to a respectable tradesman in the Japan business, where he served with fidelity, integrity, and sobriety. It appears that her good advice was not altogether useless, for it often proved a check and restraint to his conscience, so that he could not sin so easy as others.

From an early period he had religious impressions; by frequent convictions of sin, and being overcome by the temptations to which youth are peculiarly exposed, his mind was distressed and burdened with guilt. To relieve his conscience he used to repeat the prayers he had learned in his infancy, and he endeavoured to reform his life. He was at length led to hear the Rev. Mr. Ryland, under whose ministry it pleased the Lord to awaken him to a feeling sense of his lost and miserable condition. He now felt the necessity of an entire change of heart; he felt tied and bound with the chain of his sins; he saw the suitability of the gospel way of saving sinners. He was led to the Lamb of God that taketh away the sins of the world, and to choose Christ as his all-sufficient and only Saviour, and was set at a happy liberty by the application of those words, *I have loved thee with an everlasting love, and therefore with loving kindness have I drawn thee.* He now ran in the way of God's commandments

with alacrity and great delight. Having in private made an intire surrender of himself to the Lord, he was soon inclined to give up himself to the Lord's people. He was baptized at the age of 21 by the Rev. Mr. Taylor, then pastor of the baptist-church at Cannon-street, Birmingham. Under his ministry he was edified and built up in the Lord, and here he continued a steady honourable and useful member, being loved and esteemed by all who knew him. After a time he had an honourable dismission, with many more of his brethren, to the Baptist-church at Bond-street, under the pastoral care of the Rev. T. Edmonds. He was some time after chosen a deacon of the church, in which capacity he acted worthy of his calling, proving indeed that the cause of his dear Redeemer lay near his heart. His zeal and love to souls were manifest by giving up the privileges which he enjoyed at home, and going to various places on a Lord's-day, to preach the glad tidings of salvation to poor lost sinners. A desire to preach the gospel was much on his mind for about 12 years, so that he frequently dreamed of it. He used to say, it was "like a fire locked up in his bones," and he often told the Lord in prayer that if he would employ him, he would preach till he died, which was literally the case, for he preached as long as he was able. He did not see any opening for him to engage in this work till some of the Bond-street friends went out into the villages; he then began to go, and continued to labour in the villages, and to assist occasionally in the town, with some degree of success, while his hands were employed at his calling, for the support of a numerous family.

Being thought by the church to possess ministerial talents, he was requested to exercise before his brethren, and by them was called to the work of the ministry. He frequently preached two or three times on a Lord's-day, besides travelling from six to twenty miles to different parts of the country. In 1804, he had an invitation to be assistant to a baptist minister at Wallingford, Berks, which he accepted. Here he enjoyed fellowship with God and with the saints; his heart was tender, sympathetic, and kind, "weeping with them that wept, and rejoicing with them that rejoiced;" his labours were very abundant, as he continued to preach seven or eight times a week, besides visiting the afflicted, and travelling six, eight, and ten miles a day into the villages, where he preached with considerable acceptance and success. These labours he continued unwearied and unabated, still manifesting a sincere love to souls, and true concern for the

spread of the Redeemer's kingdom, till the year 1809, when his health and spirits begun to decline, and many of his friends thought it expedient for him to try the benefit of the water, and a little respite from preaching. Accordingly, he spent a few weeks at Cheltenham, and judging himself better, he returned home, and resumed his labours again for a time; but it appeared his work was nearly done, for about the beginning of 1810, he was confined through a hurt occasioned by a fall. This, together with other circumstances of a trying nature, tended very much to injure his health, and brought on great lowness, with a nervous complaint, which gradually wore him out, and rendered him incapable of preaching. This indeed was a grief to him, as he always said he wished to die preaching Christ; and even to the last, notwithstanding his great weakness and heavy affliction, which he bore with exemplary patience and resignation. He told the writer, if she would lead him to the pulpit, he would preach till he died; such was the unexampled zeal of this man of God. Nearly the last sermon he ever preached was a truly affecting one from 2 Cor. v. 1, 2, 3. *For we know that if our earthly house of this tabernacle were dissolved, &c.*

During the first six weeks of his confinement, which lasted three months, his mind appeared gloomy and dejected, which no doubt was in a great measure owing to his complaint. It was the happiness of the writer to be with him the last six weeks of his life, and his state was truly enviable; his hope was usually lively, and his prospects generally clear; he was like a shock of corn fully ripe, waiting only to be gathered in. Those truths he had so faithfully and affectionately delivered in his life, appeared now to combine their influence, through the spirit of God, to support, animate, and cheer his soul in the prospect of approaching dissolution. He mentioned some of the sweetest promises in all the book of God, too numerous to repeat; and the end for which they were sent was answered, no doubt, as they proved very supporting and comforting to his soul. Through his remaining days, he was much blessed with a spirit of prayer. Often has he prayed with his family, when lying in bed, (as his want of strength would not permit him to sit up) till the bed has shook under him, so that you would think he was praying his soul away, into a blessed eternity.

His complaint appeared to be a total decay of nature, attended with great pain and inflammation, in various parts of his body, brought on through over exertion, and colds and heats in tra-

velling. Under great pain, he would cry out, "O these pains in my head, back, loins, legs, feet," &c.—Then, rising by faith triumphant, above all his afflictions, he would burst out and sing, as though in health,

"'Twill waft me sooner o'er,
This life's tempestuous sea,
And land me on the blissful shore,
Of blest eternity."

Yes,—“Millions of years my wondering eyes,
Shall o'er thy beauties rove;
And endless ages I'll adore,
The glories of thy love.”

To a friend, who came to see him on the Lord's-day, he said, What day is this? Being told it was the sabbath, he said, “What this Lord's-day, and I not permitted to preach the gospel which is all my delight? Oh! I will go, lead me to the pulpit, and there I will hold, and preach the gospel till I die.” On being told he was too weak and quite unable for the exercise, he wept and said, “Ah! then now I know my work is almost done, and I shall soon begin my eternal sabbath.” He then sung—

“Haste, my beloved, fetch my soul
Up to thy blest abode;
Fly, for my spirit longs to see
My Saviour and my God.”

To another person who came to see him, he said, “The salvation of a believer depends solely on the faithfulness, blood, and obedience of a dear Redeemer; and I think I shall find it so.”

“The holy triumphs of my soul,
Shall death itself outbrave;
Leave dull mortality behind,
And fly beyond the grave.”

On being asked whether he had any earthly tie, he said, “Ah! there are my dear wife and children, they are sometimes a trouble to me, but I have a promise for them, *Leave thy fatherless children, I will keep them alive, and let thy widows trust in me.* He was led to look back on all the way the Lord his God had led him through the wilderness, even from his childhood; he would often be reflecting on the care and kindness of his heavenly father, when cast upon his providence; and would say, “Like as he taught David's hands to war, and his fingers to fight, so he taught my hands to work, even when a child.”

In a few instances the enemy was permitted to distress him. Once in particular, he related to a friend who asked him the

state of his mind, "The enemy, (said he) hath thrust sore at me, that I might fall, and often suggests, Ah Meloney, you will be found in one corner of hell at last, after all." But he added, I found deliverance, from the remembrance of those words,

"Ah! where is the Saviour, I scorn'd in time past;
His word in my favour, Would save me at last."

He then most cheerfully sung,

"Then will he own my worthless name,
Before his Father's face;
And in the new Jerusalem,
Appoint my soul a place."

He had the advice of a physician, who did not perceive any signs of immediate danger, but thought it expedient for him to go further into the country, to try the change of air, as the last resource, as they could do no more for him. He accordingly was conveyed in a coach, but with great difficulty, about three miles, to a village where he had been accustomed to preach, where many of his friends came to see him, and where he enjoyed the same delightful manifestations of the divine love and favour to his soul as before. Here he continued for a few weeks, and to appearance with very little alteration. On the Saturday, he sung with a minister who came to see him, the Pilgrim's hymn, till he was ready to faint. Especially that part of it—

"Hobgoblin and foul fiend can't daunt his spirit,
He knows he at the end shall life inherit;
Then fancies flee away.
He cares not what men say,
But labours night and day,
To be a Pilgrim."

On the Lord's-day preceding his death, he was got down stairs and exerted himself much in singing and talking to friends who came to see him. He sung most heavenly, and with a spirit of anticipation, the Indian hymn, of Glory! Glory! Glory! and part of the Dying Christian. In the evening he retired to rest, though not without great difficulty and fatigue, he appeared to rest till about four o'clock in the morning, when he asked his wife to give him something to drink, which was given him. He then turned on his left side, and sweetly fell asleep in Jesus without a struggle, sigh, or groan, July 9, 1810, in the 49th year of his age. Thus ended the pilgrimage of this happy christian. As he lived, so he died, bearing an honourable testimony to the truth of divine Revelation.

His remains were interred in the burying ground of the Bap-

tist meeting house, Wallingford, by Mr. Cooper, on the 12th of July, when a large company of his weeping friends were present, who had assembled from the town and the villages where he usually preached, to give this last tribute of their affectionate regard.

As a proof of the estimation in which he was held by his christian friends, the head-stone at his grave bears the following inscription,—

“ In Memory of Mr. CHARLES MELONEY, Baptist Minister who died July 9th, 1810, in the 50th year of his age.

As a token of cordial esteem, the church has erected this Stone to perpetuate his worth.”

The Stone at the foot of the grave contains these descriptive lines, written by a gentleman of another religious communion in Wallingford.

“ Beneath the surface of this sacred clod,
Repose the ashes of a man of God ;
Simple in heart, no human praise he sought,
His walk a comment on the Truth he taught ;
So meek, so pious, was MELONEY's life,
The pulpit and the man were ne'er at strife ;
God mark'd his saint, and with his latest breath,
Made him triumphant in the arms of death.”

Birmingham.

S. M.

SUBSTANCE OF MR. FULLER'S ADDRESS, TO THE STUDENTS OF THE STEPNEY INSTITUTION,

At CARTER LANE Meeting, June 24, 1813.

2 Tim. iv. 5, 6. *But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand.*

BEING requested to address a word of exhortation to my younger brethren, I doubt not but I shall be heard with candor and attention ; and that not only by those immediately addressed, but by all my younger brethren in the ministry. You will not suppose either that I mean to compare myself to an apostle, or you to an evangelist ; but the work is in substance the same, whether it be in the hands of extraordinary or ordinary men : and as Paul argued the importance of Timothy's work from his own approaching dissolution, I may be allowed to enforce it upon you from kindred considerations ; namely, that many of

our elder brethren are gone, and others are going the way of all the earth.

You will not expect me, my dear young men, to discourse to you on the advantages of literary acquirements. I might do so indeed, and that from experience. I know the value of such acquirements, both by what I have been enabled to attain, and by the want of that which I have not attained: but it is more congenial with my feelings to speak of things of still greater importance. Three things in particular are suggested by the passage which I have read, and these I shall recommend to your serious attention—namely, The work itself to which you are devoted—the duties inculcated as necessary to the discharge of it—and the considerations by which it is enforced.

The *work itself* to which you are devoted, is called a “ministry.” The word signifies, as you are aware, *service*. The leading character of a minister is that of a servant. This is an idea that you must ever bear in mind. It is a service, however, of a special kind. Every christian is a servant of Christ, but every christian is not a minister of the gospel. A deacon is a servant, and the word also signifies; but his service respects temporal things; ours is that on account of which the office of deacon was appointed, that you should *give yourselves continually to prayer, and to the ministry of the word*.* It is that which Jethro assigned to Moses, *Be thou for the people to God-ward, that thou mayest bring the causes unto God*.† Your living under the gospel dispensation renders this a pleasant work: it must, if you enter into the spirit of it, be pleasant to study and impart the gladdening doctrine of salvation.

I have observed two extremes relative to this work; one on the part of ministers themselves, and the other on the part of the people. That on the part of ministers has been an abuse of their office of *ruling*, a fondness for power, aspiring to the exercise of dominion over their brethren. It has always grated in my ears to hear such language as this:—*my church, my deacons, &c.*” as if churches were made for them, rather than they for churches. Do not emulate this empty swell. True greatness will revolt at it. He that will be great, let him be the servant of all. Think of the woe denounced against the idol shepherd, the sword shall be upon his arm, and his right eye shall be darkened.” Think especially of him who said, “I have been amongst you as one that serveth”.

* Acts vi. 4.

† Ex. xviii. 19.

The extreme on the part of the people is this : from the idea of ministers being servants, some of them seem to have imagined that they are their masters. It is true they have a Master, and to whom they must give account ; but it is not to the people in their charge. As christians, they are accountable to one another the same as other christians ; but as ministers, to Christ only. In serving the church of God you will act as a faithful steward towards his lord's family : who renders service to them all, but is accountable to his lord only. Serve the church of Christ for his sake.

Let me next direct your attention to *the duties inculcated as necessary to the discharge of the ministry*. These will be found to consist in four things.—First, *Vigilance* : “ Watch thou in all things.” This is a general quality that is required to run through all our work. If any of you enter the ministry as furnishing you with a genteel post in society, you will be at best a drone, and had better be any thing than a preacher. You are watchmen, and must be awake when others are asleep. Secondly, *Patience* : “ Endure afflictions.” If you cannot bear these, you had better let the ministry alone. If you be good ministers of Jesus Christ you will not only be afflicted in common with others, but the afflictions of others will become yours. “ Who is offended and I burn not ?” You must care for all, and expect on some occasions when you have done to receive evil for good. Thirdly, *Activity* in the great work of evangelizing men ; “ Do the work of an evangelist.” Without considering you as evangelists in the full import of the term, there is a portion of the work pertaining to that office which is common to us all as ministers. Wherever providence may station you, my dear young men, be concerned to evangelize your neighbourhood. Look at the situations of a number of the ejected ministers, and see if the effects of their evangelical labours do not remain to this day. Who can look over the churches in Cambridgeshire without seeing in them the fruits of the labours of *Oddy* and *Holcroft* ? Who can review those of Bedfordshire and not perceive in them the effects of the labours of *Bunyan* ; labours for which he suffered twelve years imprisonment ? The same remarks might be made respecting other parts of the kingdom. Emulate these men of God in evangelizing your respective neighbourhoods. Fourthly, *Fidelity* in discharging your trust : “ make full proof of thy ministry.” The word means thoroughly to accomplish that which you have undertaken. Such is the

import of *Col.* iv. 17. "Say to Archippus, take heed to the ministry which thou hast received in the Lord, that thou fulfil it." Were you to present a soldier with a sword, and bid him make full proof of it, he could not misunderstand you. Would you see an example, look at that of the great apostle in the context, "I have fought a good fight, I have finished my course, I have kept the faith."

But here allow me to be a little more particular. If you would make full proof of your ministry, first attend to personal religion. This is often inculcated by the apostle.—"Take heed to *yourselves*, and to all the flock."—"Take heed to *thyself*, and to thy doctrine, &c." Many people will take our personal religion for granted; as though a man who teaches others must needs be religious himself: but woe unto us if we reason in this way. Tremble at the idea of being a graceless minister; a character it is to be feared not very unfrequent! To what is it owing that some of our churches have been prejudiced against an educated ministry? I may be told, to their ignorance; and in part it is so; but in part it is owing to other causes:—The lightness, the vanity, the foppery, and the irreligion of some young men have produced not only this effect, but an abhorrence of the very worship of God as by them administered. Who were ever known to be prejudiced against a *Pearce*, a *Francis*, or a *Beddome*, on account of their education? If there were individuals of this description, let them be disregarded as ignorant, and let them be told that vicious characters are found among the uneducated as well as the educated. But be it your concern, my dear young men, to shun these evils. The instructions which you receive, if consecrated to Christ, will be a blessing to you; but if your object be to shine before men, they will be a curse.

Secondly, let the time allotted you for education be employed in acquiring a habit of useful study. To make full proof of your ministry, you must give yourselves continually to prayer, and the ministry of the word. "Meditate on these things, and give yourselves wholly to them;" and this to the end of your lives. Let no one imagine that he will leave his present situation fully qualified for the work. If by prayer and a diligent application to study you acquire such a habit of close thinking, as that on entering the work it shall be your delight to prosecute it, this is all that will be expected of you. It is for the want of this habit

of study, that there are so many saunterers, and have been many scandals amongst ministers.

Thirdly, In every stage of literary improvement be concerned to have it sanctified and subordinated to God as you go on. On this depends its utility. It were desirable that the study of languages and sciences should commence in early youth, and that religion should come after it to make the last impression, seeing it is this that ordinarily stamps the character. Could we be certain that the faith of Christ, and the gifts suited to the ministry would follow an early education, this would be our course: but as this cannot be, our dread of an unconverted ministry makes us require religion as the first qualification. Only pursue learning that you may be better able to serve the Lord, and all will be well. It is thus that our brethren in India, though their attainments were not made in the earliest stages of life, have retained their spirituality, and increased in usefulness.

Let us conclude by noticing the consideration with which these exhortations are enforced.—“For I am now ready to be offered up, and the time of my departure is at hand.” This language denotes an anxiety in the apostle that the work of God might go on when he should have fallen asleep; and if we be worthy of the name of Christian ministers, we must feel a portion of the same. Dear young men, to you we look for successors in the work. It is not for me to say, how long your elder brethren may continue; but we have seen stars of no ordinary magnitude set within a few years! It seems but yesterday since they were with us, and we were the juniors amongst them. Now we are obliged to take their place, and you, beloved youths, will soon have to take ours. We do not wish to hold ourselves up as your examples; but the *cause* in which we have been engaged, and in which the Lord has not frowned on our attempts, we do most earnestly recommend to your tender and solicitous regards.

Your elder brethren may be spared a little longer, and yet be able to do but little more. We feel the force of the wise man's counsel; may you feel it too.—“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.”

I wish to add a few words respecting the *Institution*. I understand that the funds at present are inadequate to its support. It was a generous deed in our late worthy brother Mr Taylor to

give what he did to the object; but this was only laying the foundation: a body of regular subscribers is necessary to raise the super-structure. It may not be sufficiently considered that the *Education Society*, which merged in this institution, and the objects of which are still attended to in different places in the country, and are found to be particularly suited to the condition of many of our churches, takes more to support it than the subscriptions at present amount to.

NYMPHAS TO SOSIPATER.

LETTER II.

In the present eventful period, at this solemn crisis, when iniquity abounds and blasphemy grows bold; when the most dangerous errors prevail, and a deluge of infidelity is spreading through our nation and through Christendom; it would seem impossible that any believer in revelation, who loves the Lord Jesus in sincerity, and feels strong wishes for the salvation of sinners, should indulge sloth. Rather it would seem he must feel deep solemn concern to do every thing which can be done at any expense, at a risk of all dangers which may threaten. Never, never were the gates of hell more moved, never were the enemies of religion more thoroughly awake and active, than at the present time; while the unclean spirits, like frogs, are going out to the fens of the earth, and the whole world, to gather them to the battle of the great day of God Almighty. In this most solemn crisis, when the powers of darkness are all awake, and the enemies of Christ are in motion, vigorously exerting themselves to exterminate the name of the blessed Jesus and his religion from the world, shall his few friends sleep on and take their rest? Shall they desert his standard at such a time as this, be lukewarm and indifferent in his cause, and be forgetful of Sion? Rather, they should be all awake, all zeal, all activity in the glorious cause they have espoused, and if possible, go beyond their enemies in the ardour of their exertions and the fervor of their zeal. At such a time, they should watch, take the whole armour of God, stand in their lots, and keep their garments, lest they walk naked and their shame be seen. At such a time, it moves them to lean on the arm of the Almighty Saviour, to

repose on his power, to have recourse to his fulness, to be replenished with his grace, and to drink in large measures of his spirit, that they may stand in this evil day, and like good soldiers under the great Captain of our salvation, fight the good fight of faith.

Do you not, my friend, when you look around and contemplate the present sad state of things, and the horrors of that increasing darkness which broods over Christendom, feel the benign influence of love to Christ, to his dear Zion, and to the souls of men, sweetly constraining you to exert yourself if any thing can be done by you, to oppose error, and to arrest the progress of infidelity? I have confidence you do. But I think I hear you saying with yourself, what can I do in my humble station, and with my abilities? If the Lord had placed me in some conspicuous station, blessed me with brilliant powers of mind, and favoured me with a literary education, I might with some prospect of success exert myself. But being what I am, in my humble station, what, alas! What can I do? Will you suffer me, my dear sir, to assure you, much of duty lies upon you; the Lord justly looks for much from you, and much, through the Lord's grace, may be done by you, though you are placed in the common walk of life, and have not been favoured with any very special advantages for making great improvements in science.

I wish you to believe me when I tell you, that in order to come to the help of the Lord against the mighty, to exert yourself to arrest the progress of error and infidelity, and to lay out yourself for the upbuilding of Zion, in these troublesome times, it is not necessary that you be in some elevated station, or that you receive your education under some renowned Gamaliel of the present day. As volunteers in the army of the King of Zion, you, and every christian are designated to be witnesses to the truth, to hold forth the word of life, to contend earnestly for the faith once delivered to the saints. It is as really your duty, as it is the duty of the best champion in his army. Do you ask how you may and ought to exert yourself? I can only say in brief, by closely following Christ your leader, by breathing his spirit and treading in his steps. His word of command to his whole army and to you is, "follow me." In looking to him, the great Author and finisher of the faith, you keep him full in your view, and watch all his motions and actions, and learn of and follow

him. You will act a worthy part in the grand contest now depending, and your Lord will soon say, "Well done, good and faithful, to you it is given to sit with me on my throne, and to reign with me for ever and ever." He the great Author of the faith delivered to the saints, could say, "To this end was I born, and for this cause came I into the world, to bear witness to the truth." It is your honour that you are set for the defence and confirmation of the gospel, to bear witness to the very same truth, and to hold it out to the world, and you are to bear witness and give in your testimony in the same way, that is, by saying, doing and suffering. He has left you his own example, as well as his commands, for your directory. With his example in view and his precepts, it is evident as the light, that you are not to contend by fire and sword, but by an open, bold profession of the faith. He was not ashamed of the gospel. He was active, persevering and indefatigable in diffusing divine knowledge, in spreading the sweet light far and wide, and he was ready to do and suffer, to spend and be spent, to live and die for the diffusion of the heavenly light, for the spread and furtherance of the gospel. O how much did he say, do and suffer for the truth's sake, which is the glorious foundation on which Zion rests, and the happiness of his eternal kingdom. In this way, you are to give in your testimony, and if called, seal it with your blood. You are with the greatest advantage to hold out the truth, in word and deed: your speech should be always with grace; your tongue should be like the tree of life,—you are to walk in the truth,—you are to exemplify its beauty, energy, and benign influence by a living example; by a conversation becoming the gospel, and you are readily to make any sacrifice of ease, honor and pleasure you are called to,—you are to be ready to part with any thing, however dear, yea, with every thing,—yea, with life itself, if called thereto. In this way, you are to come to the help of the Lord against the powers of darkness, and all the scoffers of the present day. In this manner are you to contend for the faith once delivered to the saints. That the Lord may enable you to see more and more the importance of the controversy now depending, and by his grace dispose you to contend earnestly for the faith once delivered to the saints, is the earnest wish and prayer of yours, &c.

APPEAL

ON BEHALF OF THE

STATE OF RELIGION IN IRELAND.

To the Editor of the Baptist Magazine.

Sir,

May I be permitted through the medium of your Magazine to call the attention of the religious public, particularly of our own denomination, to the state of Religion in Ireland, and especially with reference to a lately projected mission into the provinces of that kingdom? While we would deprecate the idea that because "charity begins at *home*," that therefore the perishing heathen have no claim to our compassion; it is nevertheless improper, that a regard to distant objects should withdraw our claims from those of a more domestic nature. It must surely be a matter of regret, that in the whole kingdom of Ireland, there are not so many churches in our denomination, as there are among the idolaters of India. While in those distant parts we can reckon nearly twenty different stations where churches are formed, and which bid fair at no distant period to operate like so many suns in the centre of little systems; in the whole kingdom of Ireland, according to a letter lately received, there are but five churches, and some of them in a declining state! May I ask some one of your correspondents, who is acquainted with the present state of the churches, and the exertions that have been made for their revival, what he considers to be the cause of this, and what are the principal obstacles to a successful mission in those parts?

Ireland is now one of the principal depots of the Popish religion, and were its intimate connexion with this country to be dissolved, would perhaps furnish the last and most commodious resort for the abettors of that religion, when driven from every part of the continent. The total annihilation of that absurd system, which, though growing up under the shade of religion, is no more allied to its spirit than are the barbarities of Hindooism, must be an object devoutly to be wished by every friend of God and man. An object this, in which we might expect almost as much united energy and ready co-operation, as in the dispersion of the Bible itself. As to the best means by which this is to be effected, there will no doubt be a diversity of opi-

nion; but there is one mean, which from its congeniality with the spirit of our religion, and especially from its forming a portion of prophecy, evidently relating to this event, is deserving of particular attention. The apostle Paul, when forewarning the church of an approaching defection from the purity and simplicity of the gospel, by the appearance of the man of sin, gives us a cheering view of his final destruction and overthrow. *Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his rising.* Here then are the legitimate weapons of our warfare. The overthrow of this wicked, an appellation both descriptive and distinguishing, is to be effected by the *spirit of his mouth*, the words of his lips, the scriptures of his truth; and along with this, a revival of pure primitive vital christianity, set forth by the *brightness of his rising*. Our weapons are not carnal, but mighty through God, to the pulling down strong holds. This is the avenue into the citadel by which we must approach.

As to the adoption of any other means to reduce this monster of superstition, they are entirely out of the province of the christian. If the religion embraced by any of our fellow subjects renders them unfit for stations of authority and influence; let it be our concern to impart to them a religion more congenial with the dictates of humanity, and less detrimental to the safety of society. The emancipation for which the christian should pray and strive, is that from out of the kingdom of darkness, of ignorance, slavery, and superstition,—into the glorious liberty of the children of God: and this should be effected only by the diffusion of religious truth. The only legitimate way of demolishing false religion is by endeavouring to establish the true one.

I cannot persuade myself, Mr. Editor, but that the present moment affords a very favourable opportunity of aiming at the reduction, if not the extirpation, of this man of sin,—this horrid disgrace to the enlightened age in which we live, It is impossible at present to circulate any Bibles, or to diffuse religious knowledge in the provinces of Portugal and Spain;* but the facility

* To confirm this, the following is an extract from a letter lately received from Lisbon:—"Nothing is allowed to be printed here, nor any books published, or imported from abroad, under any pretext whatever, without first undergoing revision by the "Moza Censoria," (Board of Censure) composed generally of Catholic clergymen; when if they are found to

of our access to Ireland, and the freedom of intercourse between Ireland and those countries, might in time afford an indirect access into the very heart of the papal cabinet. Let us not lose the opportunity which the present favourably disposed state of Ireland affords. It was with pleasure I read in your last of a Baptist Association recently established in Ireland; and that they had applied to our Mission for assistance to further their object. But certainly the field which our Missionaries occupy in the east, is sufficiently capacious for every exertion they can possibly make. Cannot we form another Society, or at least a corresponding Committee, with the one already existing in Ireland principally in aid of its funds, and occasionally supplying them with those who shall not count their lives dear to them to publish amongst these Gentiles the unsearchable riches of Christ?

Further communications on this subject, I am persuaded would be highly interesting to many of your readers, and would form a very legitimate department of your useful publication.

TYCHICUS

UNBELIEVERS

Void of feeling one to another in the time of Trial.

A Letter to a Friend.

Kettering, May 23, 1817

My dear Friend,

Soon after we parted at the Inn I found that some of my travelling companions in the coach had furnished themselves with books to amuse them by the way. One of them was a small volume of poems by Samuel Rogers Esq. With the obliging

contain nothing against the Government or Established Religion, (say superstition) of the country, they are delivered up to their owners; but the contrary, they are burned or destroyed. When the *History of the Waldenses*, which you forwarded to me, was delivered there, it was immediately detained, till it shall have passed the board. I have been conceiving means to get hold of it by stealth, and defeat the machinations of its enemies; but the inspector seems to apprehend something of this sort and does not part with it out of his sight: keeping it constantly before his eyes. He let me see it once as a favour, and pointed to the map, by which he could see that it meant something about religion, and something about Spain. Judge what he would have felt could he have read the title!"

permission of the owner, I read it through, or nearly so, in my journey home. One of these poems was on *The pleasures of memory*. I was particularly struck with some very affecting lines contained in a note, written, not by the author, but as was intimated, by a stranger on a blank page of the author's manuscript. Taking out my pencil I endeavoured to copy them, but the motion of the Coach rendered my writing not the most legible. The lines, as accurately as I could make them out after I got home, were as follows—

*"Pleasures of memory ! Oh, supremely blest,
And justly proud beyond a poet's praise ;
If the pure confines of thy tranquil breast
Contain indeed the subject of thy lays !*

*By me how envied—for to me,
Herald still of misery,
Memory makes her influence known
By sighs, and tears, and grief alone :*

*I greet her as the fiend to whom belong
The vulture's ravenous beak, the raven's funeral song.*

*She tells of time mis-spent, of comfort lost,
Of fair occasions gone forever by ;
Of hopes too fondly nurs'd, too rudely cross'd,
Of many a cause to wish, yet fear to die !*

*For what except th' instinctive fear
Lest she survive, detains me here ;
When once " the life of life " is fled ?
What but the deep inherent dread*

*Lest she beyond the grave resume her reign,
And realize the hell that priests and bedlams feign !"*

The author of the " Poems," as I understand it, finding these lines in his manuscript, printed them in a note, adding the following couplet in his text as a key to them. Having described the pleasures of memory, he proceeds—

*" But the fond fool when evening shades the sky
Turns but to start, and gazes but to sigh."*

The lines were evidently written under a strong impression of anguish ; and though the writer affects to treat hell as a fiction, " feigned by priests, and believed only by bedlams," yet he did

not half believe it to be so. The unfeeling manner in which the author of the Poems treats him, calling him a "fool," reminds me of a tale I heard some years since from my father-in-law the late Mr. Coles of Amptill, who in his early years resided in the place, and knew it to be true.

JOHN BATTIN, a young man, settled in the grocery business at *Daventry* in Northamptonshire. Being a person of no religion and profane in his conversation, he was soon found out by others of the same character, and soon induced to join with them in their drunken revels.

It was (as I have been credibly informed) their frequent practice to spend their evenings, as they called them, at an *lun*, where they often continued all night; and to shew how they despised all revealed religion concerning God, Christ, heaven and hell, they would drink healths to the devil, prosperity to hell, happiness to the damned, &c. &c. Thus they continued their mad career in sin till poor Battin's health received its mortal wound, and he was at length confined to his bed. His companions in iniquity had been longer in this course than he, and their constitutions were inured to this disorderly habit. Things, however, became serious with Battin: he had now time to reflect on his past life; and his conscience, no longer to be silenced or trifled with, bitterly accused him. In dreadful agonies of mind, he exclaimed to his attendants, that he was a lost man, lost forever—that he was the vilest monster, and the most miserable wretch on earth—and that he should shortly be in hell. He frequently cursed the day that he was born, and particularly exclaimed, with horrid imprecations, against his vile companions, who had, he said, brought him to ruin. The rumor of his distress and horror became the subject of conversation in most companies. At length, George Harris, one of his companions, went to see him; his presence put him into a fresh agony of distress, and he reproached him with having been the author of his ruin. The other replied, 'What is the matter now Jack? What you think you shall die, and you begin to squeak? You *fool*, I would not squeak now. Die hard, you *fool*—I will—I'll never be such a *fool*. Why, Jack, you have nothing to fear; death is nothing and after death is nothing.' 'Ah, George (replied Battin) no more of that detestable stuff. It is fine talking while a man is well, but it will not do for a person in my circumstances. Oh the guilt, the horror, the despair, that harrows up

my soul! I am sure of nothing but misery. God Almighty is my enemy, and I cannot escape his indignation! It is your accursed company and conversation which have brought me into this state of inexpressible misery, and I never wish to see you more!" Poor Battin died soon after in absolute despair.

In a few months after Battin's death, Harris fell sick, and was confined to his bed. He had a woman to attend him, who was supposed to be a serious person, from whom we learned the state of his mind before his death; and the whole of this scene was peculiarly awful indeed. His boasted courage and his infidel principles now failed him; and inexpressible anguish and horror took possession of his soul. Which way soever he looked, whether backward to his miserably wicked and abandoned life, or forward towards the eternity which he was entering, he was filled with the most dreadful apprehensions of eternal destruction. Sleepless and hopeless he anticipated the state of the damned. He could by no means bear to be alone, either by night or by day. His attendants supposed him to be asleep, and left his room for a few minutes, when he found himself alone his horror was not to be described, and his imagination was tortured as with horrid spectres, so that he would scream out in the most frightful manner, and tell his attendants that the devil would fetch him away alive. In a word, though he talked rationally enough about other things, yet he so realized the miseries of hell, as to be a terror to himself and to all that were about him. And thus his once bold blustering infidel ended his wretched life.

THE BAPTISM OF CHRIST.

THE following remarks on this important subject are affectionately recommended to all Candidates for Christian Baptism. The writer's aim being simply the edification of his readers, all controversial points will be avoided. Without further introduction, and in as brief a way as the nature of the topic will admit, the following particulars in the baptism of the Redeemer will be noticed.

I. *The motive by which our Lord was actuated.* "To fulfil Righteousness." *Matt. iii. 15.*

2. *The devotional manner in which he attended to it*—"Praying." Luke iii. 21.

3. *The token of divine approbation that followed it*—"Then came a voice from heaven, and said, Thou art my beloved Son in whom I am well pleased." Mark i. 2.

4. *The temptations of Satan immediately afterwards*—"And immediately the spirit driveth him into the wilderness." Mark i. 12.

1. *The motive by which our Lord was actuated to be baptized*—"To fulfil all righteousness." Matthew tells us, that when Jesus came to John to be baptized by him, "John forbade him, saying, I have need to be baptized of thee, and comest thou to me? but Jesus answering, said unto him, Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Then he suffered him. iii. 14. 15. This we are told by Luke (iii. 21) took place when our Lord "began to be about thirty years of age;" and Matthew says, that after his temptation which immediately followed his baptism, "from that time Jesus began to preach." iv. 17. see Numbers iv. 43. Thus it is evident our Lord was baptized before he entered on his public ministry, which shews Baptism to be the initiatory ordinance in the church of Christ: in this it becomes us to imitate him, as well as our motives in being baptized. Our Lord obviated John's objection by saying, "Thus it becometh us to fulfil all righteousness." John probably objected because that repentance, faith, and a new life were figured out by this ordinance, and these things could not apply to Christ, for "he had no sin," and therefore needed not repentance, and other graces of the Holy Spirit; but the pronoun "*us*" is here used by Christ to John, I apprehend, in the character by which the Prophet speaks of him, as Jehovah's "servant"—"behold my servant whom I uphold." &c. Isa. xlii. 1. Christ as Mediator, was sent by God the Father, and acted under his authority—John, as the forerunner of Christ, was the servant of God, acting under his authority. Thus both John and the Redeemer were servants of God, sent on a special embassy, and as such it became *them* to fulfil the righteous will of God, to attend on all his appointed ordinances and institutions. Thus far I have gone about to clear this difficulty.

We as the servants of Jesus may say in respect of Baptism—"thus it becometh us to fulfil all righteousness." Jesus in be-

baptized has left us an example that we should tread in his steps ; some will say, " yes, and he was circumcised the eighth day, ate the passover, and therefore we must do so too." But where has he commanded these things ? These things he did, because till his death the old ritual was not completely abrogated ; but now these things are " finished." Come then, my brethren, tell me why wish you to be baptized ? Because you think it a *saving ordinance* ? Circumcision is nothing, and uncircumcision is nothing, " but faith which worketh by love." *Gal. v. 6.* The figure that is the antitype of Baptism, not the mere washing of water, the putting away the filth of the flesh, but the answer of a good conscience towards God, is the thing we are to look to as the instrument of our salvation ; " having the conscience purged from dead works to serve the living God," and this through the blood of Christ, who by the Eternal Spirit offered himself a sacrifice for sin, without spot to God. *Heb. ix. 14. 1. Pet. iii. 21.* Do you hope to raise your reputation for godliness by being baptized ? Surely this is Jehu's spirit " Come see my zeal for the Lord." *2 Kings x, 16.* If no better motive stimulates you, in time of temptation you will fall away." Better be despised by the world and by the church too, than run such a risk. Is it because you are ambitious to make one among the people of God, because you esteem the pastor and love the people ? To love them is right, but to be baptized to gratify your notions of honor, merely because you love the people, is not right ; though there are instances of this kind of error among good people—but do you come with your heart deeply impressed with obligations to Jesus as your Redeemer from the bondage of sin here, and your Saviour from its curse hereafter ; is your mind saying, Lord ! what wouldst thou have me to do ? What is thy will, for I delight to serve thee ; and desire to follow thee whithersoever thou leadest ; I desire to obey thy commands, because I love thee ? Come then, and like your Redeemer, that you may do all his righteous will, " arise and be baptized." Thus manifest to the world your sense of sin and of redeeming love ; your faith, repentance, and desire in all things to be a new creature in Christ Jesus.

2. The *devotional manner in which Christ attended to this ordinance*—" praying." *Luke iii. 21.* We know that Christ had no sins to confess, no pardons to implore—doubtless, therefore, he was " praying " for that token of Divine approbation,

which immediately followed ; as on a subsequent occasion, prayed, “ Father glorify thy Son, that thy Son may also glorify thee.” *John xvii. 1.* No doubt this was the grand subject of his prayer, this being the great object of his incarnation ; another petition we may with good reason suppose was included in this prayer, “ Holy Father ! keep through thy name them whom thou hast given me, that they may be one as we are one.” *v. 11.* Those who shall hereafter be baptized in my name ; himself says, “ Neither pray I for these alone (the disciples) but for them also that shall believe on me through their word.” How cheering is the thought ! “ Christ has prayed for me, that my faith fail not—he saw from eternity, he saw when he bowed beneath the limpid wave—he saw *me*, and prayed for *me*.” Yet this is a part of his intercessory office ; be of good courage then go forward, my beloved brethren—follow his steps—like Jesus with pious ejaculations, and fervent prayers, intreat the presence of your God, your Saviour-King ! Did Jesus pray ? Did he pray who knew no sin, whose spotless soul was invulnerable to all the fiery darts of the wicked one ? How much more ought we to pray, who are constantly exposed to danger through the deceits of our own hearts, and the temptations of the adversary. Be much in prayer ; let prayer precede, accompany, and follow, your baptismal vows—Prayer for an impartial unbiassed judgment, for true repentance, lively faith, and sanctifying grace. The Redeemer, we believe, prayed for what he immediately received—the Divine approbation, the witness of the Spirit. My brethren, fellow soldiers, how much more ought we, entering upon the most arduous though most glorious service ; to pray for the witness of the Spirit. *Rom. viii. 16.* This alone will bear us up under all the reproach which, for Christ’s sake, we shall receive ; this alone will enable us “ to stand ” firm in every time of trial ; “ and having done all to stand.” Wherefore “ Take unto you the whole armour of God ;” *Eph. vi. 13.* that ye may be able to withstand in the evil day ; and having done all in your power to stand victorious. *Doddridge.* I fear that the mode and subject of baptism have been more carefully attended to than *preparation for baptism* ; hence it is that many have given sad proof that they are yet in their sins ; hence have contentions and divisions, and by this the cause of Christ has been reproachfully spoken of. Would it not be better if, in preaching on the subject of baptism, this error were more carefully pointed out ?

the people? When the pious spirit of the baptized Redeemer more carefully copied by his disciples, then will our churches flourish, and grace, mercy, and peace rest upon them.

3. *The token of divine approbation that followed Christ's baptism.* Luke tells us, that "Jesus praying, the heaven was opened, and the Holy Ghost descended upon him, in a bodily shape like a dove, and a voice came from heaven, which said, Thou art my beloved Son in whom I am well pleased." (iii. 20, 21.) My brethren, be ye imitators of Christ, for "If ye being able will know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." *Luke xi. 13.* We cannot expect a voice from heaven to attest our relation to God as his children, but pursuing the same path with Christ, we may expect "the Spirit itself to bear witness with our Spirits that we are the children of God." *Rom. viii. 16.* How desirable!

We need the influence of his grace to speed us on our way,
Lest we should loiter in our race, or turn our feet astray.

WATTS.

The church at Jerusalem, to which our Lord daily added such numbers, should be saved, continued steadfastly "in prayers." *Acts ii. 42.* And as the Spirit descended on Christ while he was praying, so, in every age "*a Spirit of grace and supplication has always preceded great revivals in the Church.*" Let this be carefully noted, and I pray God such a spirit may be again poured out upon us. The believer greatly needs the "testimony of a clear conscience," not a confidence of his own goodness, but "a conscience purged from dead works to serve the living God," by lively faith, for works without faith are dead works. In this world Christ tells us, we "shall have tribulation," but in Christ we shall have peace. How shall we stand before our enemies, if we believe not that God is for us? Therefore the believer should "give all diligence to make his calling and election sure;" as the apostle himself says, "if ye do these things ye shall never fall" from your profession. *2 Peter i. 13.*

4. *The temptation which immediately followed our Lord's baptism.* "And immediately" after his Baptism "the Spirit led him into the wilderness." *Mark i. 12.* This wonderful circumstance deserves particular notice; and the connection of these events; viz. the Divine approbation and the immediate

trial, seem intended to admonish the believer to expect persecution and tribulation as the immediate consequence of evangelical obedience. Matthew says, iv. 1. Jesus was "led up of Spirit into the wilderness to be tempted of the devil." Mark says, he "driveth" him into the wilderness. Luke says, "being full of the Holy Ghost he was led by the Spirit into the wilderness," of Sinai, it is generally supposed, where Moses and Elijah fasted forty days. Mark's expression "driven" shows the powerful impulse by which Christ was led to retire from society into the wilderness to be solitary and alone; and the alacrity with which he went, knowing all things that should fall him, to meet his raging enemy; "being full of the Holy Ghost." The account of this wonderful event ought to be carefully read, as related by the three Evangelists Matthew, Mark, and Luke. Well did the apostle, writing to the dispersed Hebrews, say, "we have not an high Priest which cannot be touched with the feelings of our infirmities;" but one that "was in all points tempted like as we are, yet without sin." *Heb.* 15. Brethren, fellow soldiers! Courage——be not dismayed when the world reviles you, relations discard you, satan tempts you, "as though some strange thing had happened to you;" but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory is revealed, ye shall be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye: for the spirit of glory, and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or a thief, or an evildoer, or as a busy body in other men's matters: yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf; for the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them who obey not the gospel of God? And where the righteous scarcely be saved, in their own apprehension, where shall the ungodly and the sinner appear? Wherefore love them that suffer according to the will of God, for well-doing: "commit the keeping of their souls to him in well-doing as unto a faithful Creator." *1 Peter* iv. 12—19.

5. *Imitate the Eunuch, who, being baptized, "went on his way rejoicing."* *Acts* viii. 39. Rejoice that you are permitted to follow the Redeemer in this institution; rejoice that you are made partakers of the hope of a glorious resurrection; rejoice

that you are united to the people whom Christ loves ; rejoice in hope of the glory of God ; rejoice in tribulations, if you suffer for him, you shall reign with him ; rejoice in conflicts, Jesus has conquered all your foes.

Fight on my faithful band, he cries,
Nor fear the mortal blow :
Who first in such a warfare dies,
Shall speediest victory know. DODDRIDGE.

That we may do this upon good grounds, let us endeavour after, and earnestly supplicate for “ the baptism of water unto repentance ” for sin—the influence of the Holy Ghost to sanctify and purify from sin externally and internally ; and then, through divine grace, we shall be prepared for, and may expect a baptism of sufferings, such, in a measure, as our Redeemer felt. See *Matt.* iii. 11. *Mark* x. 38, 39. *Luke* xii. 50. Of the two former may all partake who read this, and for the latter kind of Baptism, God in mercy prepare us all, of whatever name or denomination. Now, my dear brethren, in Jesus, may the God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, and settle you. To him be glory and dominion for ever and ever. Amen. 1 *Peter* v. 10. 11.

Obituary.

MRS. ELIZ. GREENHOUGH.

THE subject of the following memoir was the daughter of Aaron and Elizabeth West, and in connection with her much respected Mother was well known in the religious world as Governess of a Boarding School at Bow, Middlesex. She was married the 26th Dec. 1811, and left this vale of tears on the 21st of June last, in the thirtieth year of her age.

On the 16th, she was taken unwell, but no immediate danger

was apprehended till the morning of the day on which she died. Early in the morning the fears of her friends were justly excited, when every assistance was rendered that affection could suggest, but without effect, as the time of her departure was at hand. In a letter now before me, Mr. G. says “ the painful task now devolved on me to inform her that the medical gentlemen had no hope of her life ; she received the intelligence with composure of

mind, and lifting up her hand, in a low tone of voice, said "Lord Jesus receive my Spirit." She hoped that the enemy might be kept from her soul. "I know," said she, "I have lived beneath my privileges, but we are not saved for our doings or deserts, but of his own rich free sovereign and abounding mercy and grace." In a few minutes after she said,

"In all my wants in all my straits
My soul on his salvation waits."

Expressing her affection for the partner of her life, she said, "I see we must soon be separated, but the Lord bless you." She was reminded by him that she must love Christ better than even a husband; she replied, "I do, I do.—"

"Other refuge have I none,
Hangs my helpless soul on thee."

By her desire her mother came in to see her, when she spoke with more than usual liveliness, "You know, my dear mother, I am only going a little while before you, and then, we shall all three meet together again."

Mr. G. adds, "Seeing me affected, she wished me to leave the room; I complied, not thinking her end quite so near. A few minutes before she departed I was sent for. I spoke—but there was no answer—her eyes were fixed—her breath became gradually shorter, when with a gentle gasp about half past eight in the evening her happy spirit passed the swellings of Jordan and took possession of the promised rest."

Firmly believing as I do the truth of the last sentence, instead of passing an eulogy on the deceased, I will proceed to present your readers with a few extracts

from her diary, in which may be easily seen indubitable evidence of the existence of that conflict between the flesh and the spirit which always marks the true Christian.

"1805. March 3. I have long been doubting and uneasy respecting my state, but have not yet come to any certainty concerning it. I have this day heard God recommended as a guide and a portion, and I think should rejoice did I know that he was mine. O Lord shine in upon a poor sinner who needs thy direction, and let me never deceive myself or others.

1806. Sept. 14. Think I felt some hope and encouragement that the work was begun in my heart from this reflection of Mr. S, that though we might not be able to say with assurance, 'I love God,' yet if I can say, 'I desire to love him, it is an evidence that Christ has loved me; and this I know if he has loved, he will love me to the end.

1807. April 10. I do now feel a firm hope that I am indeed seeking Jesus, and he has said, Seek and ye shall find. O that I may be enabled to persevere and trust in his promises. Upon reviewing my life, I think thus—it has been very difficult for me to know whether I am regenerated; I cannot note any particular time of first impressions on my mind, but I have been gradually led to know and love Christ, and hate sin. I hope, yea I pray, that I may never be deceived in my own state.

May. 3. I have this day had an opportunity of seeing others publicly profess Christ. Mr. N. justly remarked, life is short, and

the season to do it will soon be over. O Lord I entreat thee to point out clearly whether I am interested in Thee; and whether it is my duty publicly to profess Thee; and direct me where thou seest right. O let me not be too hasty in concluding, nor be an undecided character, and halt between two opinions, but whenever I am favoured to be joined to the Lord and his people, O may it be at the right time, in the right place, from right motives, and in a proper manner. O Lord, direction in these matters I earnestly implore.

1808. August 31. I have a few days past made a profession of faith in and love to the Lord Jesus. Many were the fears of my mind respecting it. I certainly have at times felt a good hope that there has been a saving change wrought in me, but yet at and near the time of my being called to speak, I felt fears and misgivings whether I was experimentally acquainted with what I professed. The Lord alone knows the heart, I endeavoured to think of these words, *Thou God seest me*. I was helped, however, to speak, and my thoughts were more collected than I had feared. I had endeavoured to cast myself on the Lord, and pleaded with him to help me to speak to his glory, and the satisfaction of his children. They agreed to receive me on my being baptized. O what a solemn thing it is to profess faith in God and Christ. O Lord, help me, I entreat thee, to walk in a suitable manner, suffer me never to bring a reproach on thy holy and blessed name. I have professed that my hope in the

prospect of death and judgment is in the atonement and intercession of the dear Redeemer; let me not grow cool and indifferent, or think I have made a profession and all will be well: O no, let me be concerned to adorn the profession I have made, and be daily pressing on to know and love Christ more. Lord, I beseech thee, hold thou me up, and I shall be safe, and help me to live to thy praise and glory forever.

October 9. This day nine years on which my dear earthly father was taken from me, has at this time been particularly solemn. I have this day been publicly baptized, I trust in obedience to my Lord's command, and not with any idea of merit attaching to me for my observance of it. I desired much of the Lord's presence, but had not that enjoyment I wished for, O that I may be able to keep in view what was then represented, the death and resurrection of the Lord Jesus, and that by my attending to it I professed myself to be dead unto the world, and to be for Christ, and not for another. O Lord, grant that this indeed may be the case.—Felt more comfortable for a few days than I had lately done.

October 9. This has also been a solemn time. I have entered afresh into engagements to be on the Lord's side. Whilst hearing our dear Pastor address us on the important transactions of that hour, I immediately thought that amongst the disciples of Christ there was a Judas, and should there be such a character amongst those putting on a profession of Jesus, I felt my heart say, Lord is

it I? But thinking on what my hope was built, I trust it was that Christ had died for sinners, and I hoped and believed I had applied to him, and that he would not cast me out.

December 31. Almost ever since I joined the Church have been exercised with much deadness of mind to all spiritual concerns, so that at times I have been ready to wish I had not made a profession. My mind has been light and trifling, and my affections have been set on creatures. Oh that the blessed Spirit would condescend to shine into my poor benighted heart, with beams of sacred grace. O Lord, if I am spared to the beginning of a new year, grant it may be begun with prayer and ended with praise; may I look back on many of my sins as subdued and slain by divine grace, and may my soul experience much of the divine drawings and blessed Spirit's influence.

1810. September 9. Lord's-day evening. I have been favored this day to attend in the house of God, and, trust in some degree the petitions I presented this morning at the throne of divine grace have been answered. I have heard with less drowsiness than at some times, and my thoughts have not been so wandering, planning, and contriving, as they frequently have of late months. O Lord, I adore and bless thee for these mercies, and would entreat to have them continued and increased to me; may I live henceforward not to myself but to thee. I would now endeavour after hearing, to reflect on what I have heard, and to make the enquiries which were

demanding of us this day, and if possible get a faithful answer from my faithless heart. How will it be with thee, soul, at death? What state art thou in? Hast thou any good ground of hope it will be well with thee? As an answer to these, I would ask my soul, hast thou been convinced of sin so as to loathe thyself on account of it? O Lord, thou who seest all hearts, suffer me not to deceive myself on this point. I have owned myself to be a sinner, yea lost and undone, without a Mediator; but I do not think I have had that humbling view of myself which the Lord's children usually have. When rising from my knees, at times, after great drowsiness, I have felt how just it would be in God to destroy me suddenly, and have wondered at his forbearance. I have felt grieved for sin, but fear it was not from right motives. O Lord, give me, I earnestly entreat, that sight of myself which thou dost afford to thy own children, and grant I may hate sin not from a fear of punishment, but as it is hateful to Thee—it sets me at a distance from thee, and shews my willingness to have increased, if possible, the pains the dear Redeemer bore. As a further answer I would again enquire, my soul hast thou seen thy need of a Saviour? I trust I have. Hast thou believed Christ able to save thee? Yes, I have. Hast thou desired an interest in Him, and come to Him, pleading his promises? Blessed be God, I have, and have sometimes been enabled to believe that the Lord who had shewn me these things, would not leave me at last to perish: at

other times, I have felt how little I knew of God in his person, work, and offices; that I have been ready to conclude all is not right within; thus I now stand, and am I then fit for death? O Lord Jesus, I am vile and worthless; without thy help I am lost for ever; but with thee there is mercy and plenteous redemption, I cast myself then on thy mercy, and trust on thy merits. O leave me not in the hour of death, forsake me not in the day of judgment."

Though it might afford both pleasure and profit to your readers to peruse the whole of what our dear friend has written, I am aware your limits forbid enlargement. Lest my partiality should be suspected in summing up her character, I will give it in the words of one who knew her well: "She was a woman of an excellent spirit. She has acknowledged to me that she was constitutionally of a warm temper. If that were the case, grace was the more conspicuous in counteracting the natural workings of the mind. She was open and affec-

tionate in her disposition; uniform in her behaviour; patient and forbearing under provocation; prudent in her conduct; cautious in her words; and zealous towards God."

Her remains were interred in Bunhill fields on the same day eighteen months after her marriage. The oration was delivered by Mr. Ford of Stepney, Mr. G's Pastor, who on the next sabbath morning adapted a discourse to the occasion upon the mysterious nature of divine providence, from *Isaiah* xl. 28. *There is no searching of his understanding.* On the afternoon of the same day her funeral sermon was preached by Mr. Shenston, her pastor, from the last words of holy Stephen. *Lord Jesus receive my Spirit,* and on the evening of the following Sabbath Mr. Newman of Stepney further improved the solemn event to an attentive congregation at Bow from *Ezekiel* xxiv, 19 *Wilt thou not tell us what these things are to us, that thou doest so?*

Mile End, 12 July, 1813.

S.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Memoirs of the Life and Ministry of the late Rev. Thomas Spencer, &c. By Thomas Raffles. pp. 461.

Those who cherish the memory of Mr. Spencer; the favoured few who were honoured with his friendship, and the vast multitudes that were instructed and delighted by his ministry, will receive the present work

with no common emotions of curiosity and interest, nor will it fail to gratify them in a very high degree. The friends of this amiable Youth will rejoice in the portrait of those excellencies with the original of which they were so intimately acquainted; and those who knew and loved him only as a Minister will learn with pleasure that his private and his public character were per-

fectly consistent with each other; and that Mr. Spencer was eminently a "Man of God," as well as a "Preacher of Righteousness." "He was indeed (to use the eloquent language of Mr. Hall) one of those rare specimens of human nature which the great Author of it produces at distant intervals and exhibits for a moment, while he is hastening to make them up amongst his Jewels." Mr. Spencer, as most of our Readers already know, was born in humble life, nor did his situation afford any prospect of his becoming a Minister. At an early age, owing to the circumstances of his father, he was reluctantly taken from school to attend to the duties of a secular employment, by no means congenial with his feelings and views. Soon afterwards he was removed to London, and placed in a respectable house in the City, where he sedulously devoted himself to the occupation assigned him, and by his diligence, modesty, integrity, and piety, gained the affection of the family with whom he resided. Long before his settlement in London, he felt an earnest desire to be a Minister of the Gospel, and notwithstanding every appearance to the contrary, never totally abandoned the hope that this would one day become his enviable destiny.

When about twelve years old, permanent impressions were made on his mind. Ever after this period, religion was his darling theme; the exercises of piety his chief delight. His gift in prayer, devotional ardour, and ready elocution, astonished and pleased all that heard him. Preachers and preaching were the constant topics of his discourse. All who were acquainted with him felt persuaded that the great Head of the Church had designed him for the work after which he so fervently aspired; and with this view he was introduced to Thomas Wilson, the active and indefatigable *Treasurer of Hoxton Academy*, to whose unwearied ex-

ertions the prosperity of that institution is greatly indebted. This gentleman encouraged Mr. Spencer's expectations, and at length he relinquished his situation in the Poultry in order to prosecute his studies. His extreme youth precluding his immediate introduction to the Academy, he was placed for one year under the care of the Rev. W. Hordle of Harwich, His letters written during his abode at Harwich, discover the simplicity and ardour of his mind, his thirst for knowledge, and his capacity for acquiring it. Above all, they display his preeminent piety. Indeed this is one of the principal charms of all his correspondence with his friends. Communion with God in secret prayer and holy meditation were his great incentives to exertion, and his never failing solace under trials and afflictions. Were we not persuaded that these memoirs will be almost universally read, we should indulge ourselves in largely extracting passages illustrative of this part of Mr. Spencer's character.

Mr. Spencer's progress at Hoxton—his settlement at Liverpool—his unexampled popularity, and wonderful success, together with the circumstances of his early and lamented death, of course form the prominent parts of this volume, which concludes with an appendix containing selections from his papers. The Memoir, from the beginning to the end, exhibits the whole undiminished effect of a religious example in its most attractive form, and thus the regret which we feel at the sad event that snatched him from the world is rendered less painful. "Death" (says one who paid an affectionate tribute to his memory*) "has preserved the bloom of his character as it respected the loveliness of his countenance. The very circumstance of his early departure gives a new interest to his memory, and therefore new force to his example. Just at that age when

* Styles's Sermons, p. 261.

the painter would have wished to fix his likeness, and the lover of poetry would delight to contemplate him in the fair morning of his virtues, the full spring blossom of his hopes—just at that age hath death set the seal of Eternity upon him, and the beautiful hath been made permanent."

Of the manner in which this work is executed we could say much of commendation, and something of blame. It is written with spirit, and abounds with observations which discover the genius, the knowledge, and piety of the author. But it is not sufficiently condensed. Mr. Raffles's style is sometimes too verbose and too fine. It is frequently wanting in simplicity. A ludicrous instance of affectation occurs in a sentence in which Mr. R. wishes to inform us that Mr. Spencer was the third child of his father—"He occupied the third place out of four who surrounded his father's table." By attempting to say a common thing in an uncommon way, Mr. R. is here scarcely intelligible and certainly inelegant. But the greatest disadvantage under which Mr. Raffles labours as a Biographer, is, that he had no personal acquaintance with the subject of his work. Had he been the friend and companion of Spencer's soul, there would have been a tenderness diffused through all his pages similar to that which renders Gilpin's Monument of Parental affection so deeply interesting. There would likewise have been exhibited certain traits of character which can only be known and felt where there has been personal and frequent intercourse.

Under these disadvantages, the volume does honor to the writer, and deserves a place of the first rank in the christian's biographical library.

A Guide to the Reading and Study of the Holy Scriptures, with an illustrative Supplement by A. H. Franck. Translated from the

Latin, with notes. By W. Jacques. 8s.

Professor Franck was one of those persons whose residence in our world is to be esteemed among its greatest blessings; whose only object in life, subserviently to the glory of God, is the benefiting their species: and who, tracing the steps of their divine Master, go about doing good. The Professor, though one of the most erudite men in his time, was not more distinguished for his extensive learning and numerous works, than for his benevolence and exertions in the cause of humanity. His eminent piety too rendered him well qualified for those labours of love in which he so cordially engaged.

Augustus Herman Franck, we learn from the life prefixed to the present work, was born the 12th of March, 1663. So early and so evident were the indications of piety in his mind, and so decided even in infancy was his love for the Scriptures, that his pious parents had designed him for the church. After having suffered some diminution of his gracious impressions, "about the tenth year of his age, his pious inclinations, however, again revived, and he felt (as he himself described it) a *divine attraction* in his soul which made him disrelish and despise the common amusements of childhood." When his tutor dismissed him, instead of mingling in the sports of his companions, he retired to his closet, and with his hand and heart directed to heaven, poured out his soul with great fervor. This early promise, watched and fostered by the piety of an elder Sister, was followed by proportional results, in a life devoted "immediately and solely to the honour of God." Mr. Franck spent eight years at the Universities of Erfurt, Keil, Leipsic and Luncburg, at all of which his diligence and success were very conspicuous. There was scarcely any branch of science in which he did not excel; and he was accounted, for his years,

one of the most learned men then living. To the knowledge of the Greek and Latin languages, he added that of the French, Italian, and English; but his greatest application had been to the Hebrew tongue, which he studied under the famous Ezedras Edzard; and in which he perfected himself by teaching it to Mr. Weichman-shausen, afterwards Professor of Hebrew at the University of Wittenberg. During his residence at Leipzig our author translated some of the writings of Molinos from Italian into Latin.

The doctrines of Molinos having been censured by the inquisition at Rome, and himself doomed to perpetual imprisonment, it was not surprising that the enemies of the Professor should have made this a ground of aspersing him as one that had imbibed the principles of his author, and laboured to instil them into others. To which charge he replied in an apology from which we extract the following observations, "It is certainly very unjust to charge him with the errors of any book, who approves what is good in it; you may with as much reason call him a heathen who commends Tully's offices, or brand him for a papist, who takes a good interpretation of the Scripture text from Eskins, Cornelius a Lapide, or any other commentator of that communion. I have read and translated the books of Molinos without any intention of taking part in the dispute; and I have approved them no farther than they are agreeable to scripture." *Life*. pp. 20, 21. The writings of this author seem to have produced a beneficial effect on the Professor's mind, as, soon after this period, a decided conversion to God was evident. We must, however, refer our readers to the work itself for further information respecting this great man, though, did our limits permit, we could with pleasure extend our extracts. It would be highly gratifying to us to follow him in his ardent career with Arndt and Spencer

and Grosgebauer; to trace all effects of their pious labours for the revival of religion; but especially to detail the circumstances connected with the erection and support of the Orphan House at Glaucha; but it is probable that many of our readers may wish to inform themselves fully on the subject, and will therefore avail themselves of the work, *Of the 'Guide to the Reading and Study of the Holy Scriptures,'* it would perhaps be sufficient to say in the words of Doddridge, "deserves often to be read, and contains the best rules for studying the Scriptures;" or according to Allix that "it is the production of an extraordinary man, and drawn from long meditation, long practice and experience." It may, however, be necessary to state here that the subject is considered, as it respects the letter of scripture, and that divided itself into three branches, *grammatical, historical, and logical*. As it respects the spirit of the word, it comprehends four, *expository, doctrinal, inferential, and practical*. To each of these topics a chapter is devoted.

Before closing we would just hint to Mr. Jacques that in case of future editions of this work, it might not be an unacceptable service to reduce the size and price of the volume, by curtailing or totally omitting many of the notes.

The Fruits of the Spirit; being a comprehensive view of the principal Graces which adorn the Christian Character. By J. Thornton, Baynes. 4s.

THE difference between the world depraved and the world renewed is more important than any other distinction of the present state. The evanescent circumstances which distinguish one man from another in other respects, vanish at the grave's mouth, but these cleave to every individual of their different classes, and wrap around him all the consequences of their character forever. To study with care the line of separation between these two classes of

ankind; to ascertain with precision their distinctive moral features; and to understand clearly with which party we ourselves are personally connected—these are objects demanding daily diligence, and here is especially displayed *the wisdom the prudent, to understand his way*. He who will finally separate the two classes with unerring wisdom, has assured his followers that they are known *by their Fruits*. Mr. Thornhill has therefore taken the very ground that should be occupied by every one who studies to be acquainted with himself; and herein conferred a valuable favour upon the religious public. The perspicuous manner in which the subjects are discussed, the precision of the outline designating the character formed under their influence, as well as the prevailing seriousness, speaking to the heart, which pervades the volume, will make it a favourite closet companion among those who retire thither to study their own hearts, and to hold communion with their God.

Memoir of Miss Elizabeth Davidson of Kensington Gravel Pits, who died March 6, 1813, aged fourteen years and six months. By the Rev. John Clunie, M. A. Baynes, &c. 9d.

Miss Davidson affords a happy illustration of the advantages of early discipline and instruction in christian principles; and her whole character gives the greatest encouragement to pious Parents to expect the divine blessing upon their endeavours to bring up their children, *from very early infancy*, in the fear of God. The removal of Miss D. from the midst of an excellent and affectionate family, of which she was a very lovely branch, was so sudden and unexpected, that the Memoir tells little upon her dying circumstances. This defect is amply compensated by a well-drawn outline of her living character, for which Mr. Clunie merits the thanks of the religious public. The Memoir deserves

a very extensive circulation—many Parents, even *religious* Parents, may read it with considerable advantage; and for the younger branches of pious families, its practical character renders it peculiarly adapted for usefulness.

A Memorial for Children; being an authentic Account of the Conversion, Experience, and happy deaths of twenty four Children. By George Hendley, Minister of the Gospel. Third edition. But- ton, &c. 6d.

Janeway's Token for Children, drawn up from facts well known at the time, necessarily refers to subjects of such remote existence, that we have known instances in which the whole has been regarded as a series of well-intended tales without attaching the least idea of the literal truth of any of the narratives. The Memorial in our hands refers to events of very recent occurrence, gives Names, Places, and dates, so as to leave no hesitation as to their actual existence. The present edition is enlarged with six new articles, some of which relate to children whose first serious impressions were derived from reading the former editions. This circumstance will recommend the book beyond any commendations we can give it.

THEOLOGICAL NOTICES.

The Editor of "The Evangelical Diary," a religious, literary and historical *Almanack*, first published for the present year, is preparing a new Edition for 1814, corrected throughout, and with such additions and improvement as will not only make it a *vade-mecum* of general utility, but a useful book of daily examination in Schools of both sexes.

Mr. Frey has issued Proposals for publishing by Subscription, a Hebrew and English Dictionary. Containing I. All the Hebrew and Chaldee words used in the Old Testament arranged in one Alphabet, with the Derivatives referred to their re-

spective Roots, the Pronunciation in English Letters, and the Signification given according to the best authorities. II. The Principal

Words in the English Language with those which correspond to them in Hebrew. By Joseph Samuel C. F. Frey.

MISSIONARY RETROSPECT.

The Edinburgh Missionary Society.

Held its first meeting in February, 1796. It has established a missionary in Jamaica; and attempted, in conjunction with the Missionary Society, and a similar institution formed at Glasgow, to settle a mission among the Foulahs, in West Africa; and has also sent missionaries to the South Seas: but its most successful efforts have been at Karass, in Georgia. In 1803, the Rev. Henry Brunton, and Mr. Alexander Patterson, with Gillorum Harrison, a young African, sailed for St. Petersburg. They were countenanced by the Russian Government, and arrived safely in Astracan. They fixed their residence at Karass, a Tartar village, at an equal distance from the Euxine and Caspian seas, under the Russian Government, within a few days journey of Persia and Bokkaria, and within fifty miles of Turkey. In this station they were joined, in 1803, by their families and several other missionaries. Besides endeavouring to instruct the natives in Christianity, they have purchased many native youths, slaves to the Circassians and Cubane Tartars, and have formed a school in which they are taught the Turkish and English languages. The Russian government has made a grant of land to it, and annexed to the grant some important privileges. Mr. Brunton has written and dispersed various Tracts, and is translating the New Testament into the Turkish language; and the British and Foreign Bible Society, with its accustomed liberality, has furnished a new font of Arabic types, and paper for 5000 copies.

A learned Effendi, named *Aliviy*, of whom mention has frequently been made in the communications of the missionaries, died of plague in November last. "About two weeks before his death, he visited Karass, and spent the greater part of a day in conversation with Mr. Brunton. He is reported to have declared his disbelief of Mohammedism, for which he was greatly reproached and loaded with probricious epithets by the people. On one occasion when shown a passage of the Koran, which at least seems to assert that Christ was put to death, he appeared willing to receive it in its literal sense, but always found difficulty in reconciling it with other by which it is plainly contradicted. Yet he often said, that if the missionaries believed that Christ died for their sins, he believed likewise, that He had died for *his*: that he had therefore the same interest in Him that they had. He frequently read the Arabic New Testament in the night time: and of his own son, who is also dead, so enraged at him for doing so, he instantly assembled the whole village against him, and threatened to burn down his house, if he continued; or repeated this practice. He often discoursed to the people from the New Testament, but pointed out the places in it that are offensive to the Mohammedans; though a man of sound judgment, was extremely superstitious with regard to dreams, with several others, which, especially concerning Christ, he was sometimes greatly perplexed by."

Ransomed Children. "James Frey and John Abercrombie,"

missionaries say, "are the most promising of all the ransomed. The former has learned the Shorter Catechism with the proofs; the latter is learning the Shorter Catechism; and both of them have made considerable progress in writing English, and I have begun Arithmetic. They both can read a little of the German language. Along with John Mortimer they read a portion of the Bible in English every forenoon, and the Turkish New Testament in the afternoon, regularly spelling the words of two or three verses."

The rest of the children are not so advanced, but most of them can recite the Catechism in Turkish, which they are examined every afternoon. Before they leave school each day, they repeat the Lord's Prayer, both in Turkish and English, the 22d Psalm, and the 64th Psalm. Several of them can recite other Psalms and portions of Scripture; the hymns subjoined to their spelling books; and in particular James Peddie has committed to memory several chapters of the Bible.

Two German children carried off by the Kabardians in October last, were, through the interference of the Russian Governor, been restored to their parents.

Converts. Andrew Hunter, Walter Buchanan, J. T. Davidson, Melikhan his wife, and Haz are baptised. The first two were accustomed to work for Mr Brunton: the others are free and support themselves.

By the latest intelligence from the Caucasus we learn that It has pleased God in his adorable providence, to direct this mission, with the death of the Rev. Henry Brunton, its founder, and pastor of the church at Tiflis.

His constitution, worn out by severe fatigue and other causes, broke under an illness, with which he was seized in the beginning of February: and after suffering the most excruciating bodily pain, for

several weeks, he expired on the 27th of March last.

In thinking of his removal, the Directors have reason to say, that mercy hath been mingled with judgment. For had it taken place, either soon after the establishment of the mission, or before the translation of the New Testament into Turkish was finished, the interests of the settlement would, in all probability, have received a wound, from which they might not have easily recovered. But the experience which the other missionaries have acquired, together with the increased safety of the settlement, by the German colonists, will, by the divine blessing, qualify them, in some measure, for conducting the affairs of the mission, till a new superintendant be appointed: and the translation of the New Testament, the printing of which is now nearly completed, will furnish them with the most powerful weapon against heathen idolatry and vice—a weapon which might not have been ready for use, for a long while to come, had Mr. B. been sooner removed.

Turkish New Testament. By a letter from Mr. Mitchell, dated 25th March, it appears, that this important work was very nearly finished. The edition consists of 2500 copies, and will, in all probability, be in circulation during the course of the summer.

Many difficulties have arisen, at times, from the dangerous state of the country: but they have been surmounted, and the mission is in a very promising state.

The [London] Missionary Society.

MISSIONARY STATIONS.

Otaheite. Henry Bicknell, John Davies, Charles Wilson, William Scott, William Henry,

Huakeine. Messrs. Nott and Hayward.

New South Wales. John Eyre, John Elder, Samuel Tessier.

SOUTH AFRICA.

Bethelsdorp. James Read, I. G.

Ulbricht, Michael Wimmer, Erasmus Smit, Andrew Verhoog, W. F. Corner, John Bartlett.

Graaf Reinet. Mr. Kiehrer, *Orange River.* William Anderson, Lambert Janz, Cornelius Kramer.

Namaquas. Christian Albrecht, Christopher Sass, Henry Helm, J. H. Schmelen, J. L. H. Ebner.

Zwellendam. John Seidenfaden, J. G. Messer.

Charles Pacalt at the Cape, waiting for instructions.

WEST INDIES.

Demarara. John Wray.

Tobago. Richard Elliott.

Trinidad. Thomas Adam.

NORTH AMERICA.

Elizabeth Town, Canada. Mr. Smart.

Matilda Town, ditto. Mr. Cox.

Prince Edward's Island. Mr. Fidgeon.

MATTA,

With a view to the dispersion of Scriptures, &c. in the Greek Islands &c.—Mr. Blomfield.

INDIA.

Vizagapatam. John Gordon, Lee, Edward Pritchett. Assisted by Anandarayer, a converted min.

Madras. W. C. Loveless.

Bellary. John Hands.

Oodagherry. W. T. Ringeltaub.

Chinsurah. Mr. Forsyth, May.

On his way to Calcutta. Thom.

Ceylon. J. D. Palm, L. Ehrhardt, William Read.

CHINA.

Canton. Robert Morrison.

Mr. Milne is about to join to assist in the translation of Scriptures into the Chinese language.

DOMESTIC RELIGIOUS INTELLIGENCE.

ENGLISH

BAPTIST ASSOCIATIONS.

THE York and Lancashire Association of 29 churches held their annual meeting at Bacup, on the 9th and 10th of June last.

9th. $\frac{1}{2}$ past 2. Prayer by brethren Hirst and Mann; brother Stephens was chosen moderator, the letters from the churches were read.

$\frac{1}{2}$ past 6. Prayer by brethren Littlewood and Lister; sermon by brother N. Smith, Isa. lxii, 1. The Circular Letter, drawn up by brother Lister, was read, and afterwards ordered to be printed.

10th. $\frac{1}{2}$ past 6 m. Prayer by brethren Grey, Tricket, and Symonds. The churches at Haslingden, Meltbam House, and Wigan were admitted into the Association. Penny-a-week Societies were recommended to be formed by the churches for the furtherance of the Gospel.

10. Prayer by brethren Mac lane and Lister; sermons by brethren Hargreaves, Job xxxiv, and Fisher, Heb. xiii, 17.

State of the churches. Baptists 92, received by letter 9, restored 35, dismissed 5, excluded. Clear increase 44.

The next Association to be held at *Hebden Bridge*, the Wednesday and Thursday in Whitsun week.

THE NORFOLK and SUFFOLK Association of 15 churches held their annual assembly at Wattisham, Suffolk, on the 1st. and 2nd. of June last.

June 1st. 11 o'clock. Brother Thompson was chosen Secretary, the circular letter was read, and ordered to be printed.

2 o'clock. Prayer by brethren Kent, and Webb; the letters from the churches were read, and

her business of the Association unsacted. *

State of the churches. Baptized 70, received by letter 16, restored 3, died 27, excluded 25. Clear Increase 10. Number of members 87.

The next Association to be at Iley, Suffolk, the first Tuesday and Wednesday in June 1814.

The ESSEX Association of 12 churches was held at Halstead May 25 and 26, 1813.

Tues. Afternoon, at three. Prayer by brethren Blythe of Langham; and King of Halstead. The letters from 3 Churches were read.

Even. Prayer by brother Bass of Halstead; Sermon from *Hebrews* xii. by brother Firmin of Little Malswold.

Wednes. morn. seven. Sermon by brother Saunders of East Bergholt, Matt xviii, 1—4.

½ past ten. At the independent meeting-house. Prayer by brethren Adlow, the Itinerant, Garrington of Burnham, and Trivett of Langham. Sermons by brother Wilkinson of Saffron Walden from *Ephes.* i. 30, and brother Pilkington of Rayleigh from *Acts* xvi. 6, 7.

State of nine Churches the preceding year. Baptized 51, received by letter 2, restored 1. Died 12, excluded 8,—Clear increase 34.

The Church at Old Sampford, under the pastoral care of Mr. Pett, was added to the Association.

The next annual meeting to be held at Rayleigh the last Tuesday May 1814, and following day. Brethren Wilkinson and King to preach. In case of failure brother Rogers.

The KENT and SUSSEX Association of 19 Churches held their annual meeting at Lindfield, the 1st. and 2d of June last.

The Breviates annexed to the Circular Letter of this Association make no mention of any sermons or other religious exercises upon the second day. We suppose this is an oversight, as there were two preachers appointed last year. See *Bapt. Mag.* 1813, p. 399.

Tuesday 3 o'clock. Prayer by brother Sarjant. Brother Shirley was chosen Moderator, and brother Knott Secretary. The Letters from the Churches were read. The church at Rye was added to the Association.

Half past six. Prayer by brethren Rogers and Kingsmill; Sermon by brother Atwood from *Rom.* xvi. 24.

Wednes. at six. Prayer by brethren Humphrey and Shirley. The Association declared their cordial approbation of the general principle of Union among the Calvinistic Baptist Churches, recently under contemplation in London; and appointed representatives to attend the meeting.

Brother Cramp read the Letter he had been deputed to draw up, which was approved, and ordered to be printed.

Brother Sarjant was appointed to write the next Letter, on the following subject, viz. What means should Members of Churches use with Backsliders, to promote their restoration to the Church?

Half past ten. Prayer by brethren Knott and Foster; Sermon by brother Giles from *Sol. Song* iii. 11.

Three. Brother Pugh prayed. The Association recommended the formation of Auxiliary Societies in all the churches, in aid of the Baptist Mission.

Six. Prayer by brethren Gough and Giles; Sermon by brother Cramp from *Luke* iv. 32.

State of the churches. Baptized 81, received by letter 2, restored 3. Died 12, dismissed 9, excluded 14. Clear increase 51.

The next Association to be held at Seven Oaks the first Tuesday and Wednesday in June 1814.

The WESTERN Association of 63 churches held their annual meeting

at Lyme, on the 9th and 10th of June last.

Preceding Even. Prayer by brother Tyso; Sermon by brother Saffery from 1 *Thes.* iv. 1.

9th. 11 o'clock. Annual Meeting of the Members of the Society for the benefit of the Widows and Orphans of Ministers.

Three. Prayer by brethren Price and Sprague; brother Ryland was chosen moderator; the letters from the churches were read.

$\frac{1}{2}$ past 6. Prayer by brethren Dyer and Toms; Sermon by brother Page, *Heb.* iii, 16.

10th. 6 morn. Prayer by brethren Dore, Heskins, Nicholson, and Viney. £192 was distributed among the most necessitous and laborious Ministers, and some poor churches.

Foren. Prayer by brethren Holloway and Cherry. Sermons by brother Ryland, 1 *Cor.* xiv, 5; and brother Saunders, *Zech.* xiv, 7.

The Cases of *Loughwood* and *Upottery* churches were recommended to the benevolence of the public. The churches at *Ramsey Hants*; *Penknap, Wilts*; and *Chalford, Gloucestershire*; were added to the Association. The Circular Letter, by brother Dyer, was read and approved, and the Moderator closed the Association with prayer.

Even. Prayer by brethren Giles and Kilpin. Sermon by brother Roberts, *Heb.* xii, 2.

State of the churches. Baptized 471, received by letter 36, restored 16. Died 92, dismissed 52, excluded 37. Clear increase 342. Number of members about 5661.

The next Association to be held at the *Pithay, Bristol*, on the Wednesday and Thursday in Whitsun week.

WELSH

BAPTIST ASSOCIATIONS:

The SOUTH EAST Association of 35 churches met at Bethesda, Monmouthshire, June 1, 2, and 3, 1813.

Tues. 3 o'clock. Prayer by brother John Davies; the letters from the

churches were read; Sermon by brother W. Evans, *Acts* xx, 21.

Wednes. morn. 10. Prayer by brethren David Jarman and C. Evans; Sermons by brother David Evans of *Maesgyberllan*, *Zech.* ix, 9; Micah Thomas in English, from *Matt.* vi, 10. and C. Evans from *Zech.* xiii, 7.

After. Prayer by brethren Francis Hiley and John Reynolds. Sermons by brethren Rees Jones 1 *Cor.* i, 9; David Evans, of *L* from *Rev.* ii, 23; and John Reynolds from *Eph.* i, 6. £23 16s 6d collected for the Mission in India.

Thurs. at 9. Prayer by brethren Thomas Evans and John Evans.

State of the churches. Baptized 189, restored 44, received by letter 11. Dismissed 4, died 47, excluded 74. Clear increase 119.

The next Association to be held at Croesypark, Glamorganshire, first week in June 1814.

The SOUTH WEST Association of 42 churches assembled at Voel, Carmarthenshire, June 8, 10, 1813.

Tues. 2 o'clock. Prayer by brethren W. Evans, J. Watkins, and James; the letters from the churches were read; Sermons by brethren D. Philips, John v, 13, and Llewelyn, *Heb.* iii, 1.

Wednes. 10 o'clock. Prayer by brethren R. Foulkes, H. Davies, and W. Richards. Sermons by brethren D. Rees, *Heb.* ix, 2. B. Davies, in English, 1 *Cor.* i, and T. Jones, 2 *Cor.* i, 11.

2 o'clock. Prayer by brother Williams; Sermons by brethren Jenkins, *Acts* xiii, 38, and C. Evans, *Heb.* ix, 14. Collections for the Baptist Missionary Society were made both morning and afternoon.

Thurs. 9. Prayer by brethren Thomas and Z. Thomas.

The Association recommended the Cases of the churches at Brecon, Denbigh, and Merthyr Tydvil to the benevolence of their brethren.

Resolved, That the churches be encouraged to make collections for

support and spreading of the Gospel in India; and that a brief account of the Baptist Mission published in the Welsh language, and a few copies sent to each of the churches with the circular letter; which purpose a short statement of the customs of India, the exertions and success of the Missionaries, &c. was drawn up by brother Harries of Swansea.

State of the churches. Baptized 191, restored 77, received by letter 3. Included 146, died 73, dismissed 1. Clear increase 49.

THE NORTH WALES ASSOCIATIONS
4 churches held their *first* annual meeting at Llangian, Carnarvonshire, the 29th and 30th of June last. *Tues. aftern.* Prayer and Conference by the ministers, officers, and members of churches.

Even. Prayer by brother S. James. Sermons by brethren John Morris, *Acts*. viii, 60, and G. Davies, *m.* v, 10.

Ved. 6 m. Prayer by brother Roberts; Sermon by brother Thomas Davies, 1 *Tim.* ii, 3.

10. Prayer by brother John Edwards; Sermons by brethren David Evans, *Carmarthen*, *Isaiah* liv, 10, and D. Saunders, *Isaiah* liv, 9.

At 2. Prayer by brother John Roberts; Sermons by brethren D. Evans, *Doleu*, *Prov.* viii, 34, and C. Evans, 1 *Cor.* xv, 56.

At 6. ev. Prayer by brother R. Williams; Sermons by brethren W. Evans, *Eph.* i, 13, and T. Thomas, *m.* cii, 16. The number of hearers were computed at above 2000.

The *second* meeting was held at Anglesey in Anglesey, July 6 and 7.

Tues. ev. Prayer by brother R. Williams; Sermons by brethren D. Davies *Kilvower*, *Rev.* xv, 2, and Davies, *Luke.* vii, 47.

Ved. 6 m. Prayer by brother W. Roberts; Sermons by brethren John Evans, *Psa.* lxxix, 9, and S. James *m.* iii, 28.

At 10. Prayer by brother A. Griffiths; Sermons by brethren T.

Thomas, *Isaiah.* liv, 19, and D. Evans, *Doleu*, *Matt.* xxvii, 50.

At 2. Prayer by brother T. Davies, *Cefn*; Sermon by brother D. Saunders, *Johh* xviii, 1, and J. Jones, *Heb.* i, 8.

At 6. Prayer by brother John Edwards; Sermons by brethren W. Evans, *Matt.* xxiv, 14, and D. Evans, *Carmarthen*, *Phil.* i, 6.

We learn with pleasure that the spirit of Religion is greatly reviving in the churches of this Association. The clear increase this year is 140.

At the second meeting *seven thousand* persons were assembled, and the spirits of the brethren were greatly refreshed.

The next Associations to be held, the *first* at Dolgellau, Merionethshire, the last Tuesday and Wednesday in June—the *second* at Llangefni, Anglesey, the first Tuesday and Wednesday in July, 1814.

ORDINATIONS.

June 1st. 1813, Moses Fisher, late pastor of the baptist church at Lewes, Sussex, was set apart to the pastoral office over the baptist church meeting in Byrom Street, Liverpool. Mr. Steadman addressed the pastor from 2 *Tim.* iv, 5, and Mr. Littlewood the people from 1 *Cor.* xvi, 10. The devotional parts of the service were conducted by Messrs. Charwin, Lister, Raffles, Cox, (St. Albans) and Atkinson.

Mr. Stephens of Manchester preached in the evening from *Acts* xiii, 48.

On Tuesday, June 22, 1813, Mr. G. Brooks was ordained over the baptist church at Bewdley, Worcestershire. Mr. T. Griffin opened the service with reading and prayer; Mr. W. Muckley described the nature of a gospel church, asked the usual questions, received the confession of faith, and prayed the ordination prayer, with laying on of hands. Mr. B. Mason gave the charge from 2 *Tim.* iv, 2. *Preach the word.*

Evening. Brother Muckley prayed; brother Mason preached from Deut. i. 38, *Encourage him.*

The Baptist church at Bewdley was first formed by the celebrated John Tombs, who was the minister of the parish, about the year 1649. It has existed from that period to the present time.

July 14 *Mr. W. Weare* was ordained to the pastoral charge of the church meeting in Salem Chapel, Ipswich. *Mr. Trivett*, of Langham, began the services of the day by reading and prayer; *Mr. Thompson*, of Grundisburgh, explained the nature of a gospel church, asked the usual questions, and received the confession of faith; *Mr. Newman*, of Stepney, gave the charge founded on 1 Tim. iii. 5; *Mr. Cowell*, of Ipswich, preached to the church from Ephes. iv. 1—3; *Mr. Brown*, of Stowmarket, *Mr. Atkinson* (indep.) of Ipswich, and *Mr. Gunn* (indep.) of Hadleigh, engaged in prayer.

July 14th. Brother *Smith* was ordained pastor of the baptist church lately formed at Carleton Road, Norfolk. Brother *Ward*, of Diss, explained the congregational order of the church, and asked the usual questions; brother *Manser*, of Horham, preached to the minister from 2 Tim. i. 13. *Hold fast the form of sound words*; brother *Hatcher*, of Gillingham, prayed the ordination prayer; brother *White*, of Ipswich, preached to the church from Gal. vi. 8, *The grace of our Lord Jesus Christ be with your spirit.* Brother *Beard*, of Beccles, preached in the evening from Joel iii. 21.

Thursday July 29th, *Mr. William Hoperast* was publicly set apart to the pastoral office over the particular baptist church at Aylesbury, Bucks. *Mr. Tyler*, of Haddenham, introduced the service by reading the scriptures and prayer; *Mr. Hunt*, of Tring, assigned some reasons for dissent from the established church,

asked the usual questions, and received the confession of faith; *Shirley*, of Sevenoaks, prayed ordination prayer; *Mr. Shens* of London, delivered the charge from 1 Tim. vi. 20, 21; *Mr. Mour*, of Great Missenden, preached to the people from 1 Thess. and *Mr. Harris* (indep.) concluded with prayer.

Evening. *Mr. Hester* and *Coane* prayed, and *Mr. Barton* (indep.) preached from 1 Sam. xii.

We are glad to learn that the church, for many years in a lifeless state, has experienced a revival of late. Several have been added, and the hearers are as numerous as the place will hold.

NEW CHAPELS OPENED

May 12, 1813. A new chapel opened for the English Baptist Church at Merthyr Tidvil. *Lewis*, of Cardiff, read and prayed; *Mr. Thomas*, Tutor of Abergave Academy, preached from Hag. ii. 9; and *Mr. Rowland*, late of London, from Exod. xxiv. 1. In the evening *Mr. Herbert* preached from Judges xiii. 23.

Merthyr Tidvil is a considerable town in the centre of the Glamorganshire and Monmouthshire iron works; its population is reckoned at near 60,000, although but a few years ago it was a small obscure village. A great portion of its inhabitants are *english* families, and lately there was only one place where the worship of God was conducted in that language. The circumstances induced a few english baptists to purchase a vacant place formerly occupied by the general baptists, which being repaired and fitted up, was opened as above, and they hope for some aid from the *english* friends towards defraying the expense.

June 10th, 1813. A New Chapel was opened at Down, near Faversham, Kent, when three sermons were delivered by *Mr. Shenston*.

London, and Mr. Shirley of Sevenoaks.

The People who now worship at Down used to attend at a small place in Farnborough, till the Arminian Methodists were introduced; they then withdrew, and Mr. Smith, a farmer, at his own expense built the chapel in which they now worship. The place cost about £300, and will seat near 150 persons. It was crowded the whole of the day, and the prospect is very promising.

June 27th. A Baptist meeting was opened at Lowestoft, Suffolk, by brother Ward, of Diss, who preached from Isa. xxvi, 1, 2. Brother Beard, of Beccles preached in the afternoon, and brother Goymer, of Yarmouth in the evening. Some persons were baptized here under the ministry of brother Goymer, and the late Mr. Kemp, a member of his church, erected at his own expense this handsome place, where the word continues to be glorified, and sixteen persons have been baptized since it was opened. Mr. Kemp, who had done so much to aid the preaching of the gospel here, departed himself to the temple above before the meeting was opened which he had built.

July 14, 1813. The Baptist Chapel at Great Missenden, Bucks, was re-opened, after having been enlarged to double its former extent. Mr. Shenston of London preached in the morning, Mr. Jackson of Stockwell in the afternoon, and Mr. Upton of London in the Evening. The devotional parts of the services were conducted by Mr. Groser of Watford, Mr. Tomlin of Chesham, Mr. Morris of Amersham, Mr. Hunt of Tring, Mr. Tyler of Haddenham, and Mr. Groser jun.

July 21st, a new Chapel was opened at Ivingho, Bucks, when three sermons were preached by Mr. Daniels, of Luton, Mr. Newman, of Stepney, and Mr. Shen-

stone, of London. The devotional parts of the service were conducted by Mr. Liddon, of Hempstead, Mr. Hunt, of Tring, Mr. Wake, of Leighton, Mr. Rees, of New Mill, and Mr. Tid, of Dunstable.

July 28th, A Chapel of moderate size, in the New Inn Lane in the City of Gloucester, was opened for public worship for the accommodation of the particular Baptists. Brother Trotman, of Tewksbury, began the service by reading and prayer; Dr. Ryland preached from Phil. i. 12. *The furtherance of the Gospel*; brother Flint, of Uley, concluded. Afternoon brother Williams, of Kingstanley, read and prayed; brother Winterbotham preached from Ezek. xlvii, 1—12.

We are informed that the place continues to be well attended, and the prospect is very pleasing.

PUBLIC MEETINGS, &c.

April 6, 1813. The half yearly meeting of the West Kent Union of Independents and Baptists for the support of Village preaching, was held at brother Bentliff's in Maidstone. There were two sermons on the occasion, by brother Atkinson from Matt. xxvi. 39; and brother G. Townsend from Gal. iii. 8.

The next meeting of the Union will be held at brother Drew's in Strood, on Tuesday October 6, 1813. Brethren Hawthorn and Popperwell to preach.

It is particularly requested that the Brethren in general will attend.

The Horsley District meeting held their ninth half yearly Assembly at Grittleton, Wilts, April 22nd. Mr. Hawkins, of Eastcombs, and Mr. Williams, of Stanley preached on the occasion. A collection in aid of Village Preaching was made, and the receipts distributed for that purpose.

The next meeting will be held by divine permission at Sodbury, on Thursday the 7th of October next,

Mr. Flint and Mr. White are expected to preach.

July 28th, was held the Wellington Mission Meeting. On the previous evening several ministers were arrived, when there was prayer offered by brethren Gill and Viney, and a sermon by brother Price from Lam. iii, 58, *O Lord thou hast pleaded the causes of my soul.*

Wednes morn. Brethren Tyso, Scott, Toms, and Vowles prayed; and brother Kilpin preached from John xv, 5, *Without me ye can do nothing.*

Evening. Brethren Thomas and Cuff prayed; and brother Vowles preached from Eph. ii, 1, *Dead in trespasses and sins.*

A collection was made after each service in behalf of the Baptist Mission.

On Thursday morning at seven, brother Humphrey prayed, and brother Kilpin preached from Psa. xlv, 10, *I will be exalted among the heathen, I will be exalted in the earth.*

The Ministers have agreed to hold their next District Meeting at Stokegomer the last Wednesday in September.

July 28th, 1813, was held the Anniversary at the Baptist Chapel at Tring. Three sermons were preached by Mr. Shenston of London from Psa. cxxvi, 3. Mr. Barton of London from Prov. xvii, 17; and Mr. Shirley of Sevenoaks from Psa. cxxii, 8.

The place was built in 1808, The purchase of the ground, the erection of the place, &c. amounted to £1350. In the evening it was stated from the pulpit that those friends who had lent money at first without interest, both members and others, had agreed to give up their several claims, and thus the remaining debt of more than £400 was at once done away. An example worthy of imitation.

August 11th, and 12th, 1813. The Sussex Baptist society held their an-

nual meeting at Brighton. Brother Sarjant of Wivelsfield preached Tuesday evening from Acts. 8, and on Wednesday morning at past 6 o'clock, the friends of the institution met for prayer on the occasion. At 11, Brother Chapman Dormansland preached from Eph. 2; after which the Secretary read the report of the Committee, stating that the Gospel had been introduced into Crawley, Henfield, West Hoathly, Brixstead, Lamberhurst, Hook-Green, Dalington, and Pateham, and that in all the above places the attendance of the people was such as to encourage perseverance.

The devotional exercises of the day were conducted by brethren Purday, Gurnett, Dancey, and Gough. Brother Martell preached on Wednesday evening from Is. xii. 2.

The next meeting to be held at Hailsham, the first Tuesday and Wednesday, in Feb. 1814. Brethren Purday, Gough, and Foster to preach.

Bythorn Case.

The Baptist church at Bythorn Hunts, beg leave to present their sincere thanks for the kind attention paid to their circular letter by the Baptist churches at Lymington, Dunstable, Rhode, Ilford, Moulton, Bourton-on-the-water, Collingham, Ipswich, Oakham, and the independent church at Newport Pagnel. As a considerable debt still remains, the friends at Bythorn indulge a hope of assistance from other churches to whom the circular letter has been sent. It is requested that communications may be addressed either to Mr. J. Crudge, or to Mr. John Baker Bythorn, Hunts.

Field-Predaching.

Monday August 16, an information was laid before the Deputy Mayor of Dover by two Dissenters of Margate against Samuel Brooke Esq. on a charge of disturbing a congregation assembled to hear Dr

Townley's lecture on the Millenium. The object is to obtain a legal decision on the question—Is, or is not, field-preaching permitted under the last Act of Toleration?

STEPNEY ACADEMICAL INSTITUTION.

State of the Institution to June 1813.

There are at present nine students at *Stepney*; five at *Olney*; and one at *Exeter*; making the whole number, dependent on the funds of the Society, fifteen.

Twenty-three persons, who have received instruction under the patronage of this Society, are now exercising their ministry with acceptance, in different parts of the kingdom, several of whom are become settled and respectable pastors.

Mr. SUTCLIFF, who from the beginning has had the care of many of the students of this Society, and to whom it is under great obligations, continues to bear testimony to the good conduct and diligence of the young men whose tuition he now superintends.

The students at *Stepney*, under the care of Mr. NEWMAN, are pursuing their studies on a plan of education, extending through the term of four years. Their general deportment has been uniformly amiable, and such as impresses the strongest conviction of their possessing sincere *piety*, which this Society ever considers to be of essential importance to a Christian minister. They are frequently employed in preaching on the Lord's Day; and various testimonies have been received of the acceptableness of their occasional labours; which encourages a pleasing hope of their being, in due time, fitted to fill useful and important stations in the Church of God.

The expectations formed, of the advantages resulting from the establishment of such an Institution as that of *Stepney*, in the vicinity of the Metropolis, have already been, in some measure, realized: viz. "That while it would supply the means of

culture and improvement, to promising talents for the work of the ministry, it would, at the same time, afford an opportunity of assisting destitute congregations, and extending the Gospel to the adjacent villages."

It has become an object of imperious necessity to solicit additional subscriptions, as a very large increase of support is required, or the design of the Institution cannot be realized.

Subscriptions and Donations are received by *Rev. William Newman*, President, *Stepney*; *Joseph Guttridge*, Esq. *Denmark-hill*, Treasurer; or *Rev. Thomas Thomas*, *Peckham*, Secretary, to whom also the Applications of Candidates may be addressed.

NEW CHURCH FORMED AND ORDINATION.

(arrived too late for its proper place.)

July 19th, fifteen persons, who had previously been baptized, and joined the church at *Bury*, were formed into a separate church of the particular baptist denomination at *Rattlesden*, *Suffolk*; and on the following day Mr. T. Middleditch was solemnly set apart to the pastoral office over them. Mr. Hoddy, of *Clare*, read and prayed; Mr. Cowell, of *Ipswich*, delivered the introductory discourse, asked the usual questions, and received Mr. M's confession of faith; Mr. Thompson, of *Grundisburgh*, offered up the ordination prayer; Mr. Cole, of *Bury*, gave a very judicious and appropriate charge from *Luke xii, 42, 43*; in the afternoon Mr. Thompson addressed the church from *Psa. cxxxiii, 1. Behold how good and how pleasant it is for brethren to dwell together in unity.* In the evening Mr. Cowell preached from *Psalm lxxii, 7. In his days shall the righteous flourish.*

The brethren *Webb* and *Gunn*, (indep.) assisted in the devotional parts of the services.

ON MISSIONARY AND BIBLE-SOCIETY EXERTIONS.

Now let the wilderness rejoice,
 And with the desert raise her voice,
 Forgetful of her pains :
 Let Ethiopia stretch her hands,
 And India with her parched lands,
 Break out in tuneful strains.

The chrystal tide has reach'd their shores,
 And o'er their barren region pours
 The fertilizing stream :
 Sweet are the healing waters found,
 With Gilead-virtues they abound,
 And quench the thirst of sin.

Britain ! art thou the honour'd Isle
 To cause the wilderness to smile,
 And blossom as the rose ?
 Art thou appointed from on-high,
 Where darkness veils the mental eye,
 The day-spring to disclose ?

Already Heaven thine efforts owns,
 And on the seed sown by thy sons
 A good increase has given :
 Tho' gloomy oft the work appears,
 They reap in joy who sow in tears !
 The lump the whole will leaven !

Behold the Indian call'd by grace ;
 Behold him in the Bible trace
 The new, the living road :
 His sins in clouds against him rise,
 Till Jesus shines, and then he cries,
 Lord take away the load !

Christ knows what broken accents mean,
 He says, " I will, O, be thou clean,
 I will forgive thy ways !"
 Now Angels strike their joyful strings
 Of mercy loud, the Indian sings,
 And Britons join his praise.

O may our warmest prayers ascend,
 While we to earth's remotest end,
 Convey his will above :
 That God his Spirit may bestow,
 Till earth shall like the ocean flow,
 With Knowledge, Truth, and Love.

Downton.

W.

 Smith, Printer, 29, Winchester Row, Edgware Road: